

preaching of any denomination. And as a consequence there is no Sabbath. Still we have no reason for discouragement. We verily believe the cause of truth and righteousness is rising among us. In the name of the Lord we will lift up our Ebenezer. Hitherto the Lord hath helped us.

We feel peculiarly happy in our correspondence with the General Conference of Maine. The coming of their delegates has been like the coming of Titus. And we sincerely hope its continuance will be mutually pleasant and strengthening.

NEW HAMPSHIRE.

The following statement was communicated by the delegates from N. H. to the General Conference of Maine.

The undersigned would present the following report from the General Association of New Hampshire.

New Hampshire may be reckoned in its civil and ecclesiastical history among the oldest in the Union; but neither its population, churches, nor ministers are so numerous in proportion to its age and extent of territory as they are in several other states. Three of the churches were established, and as many ministers settled in 1633, (two hundred years ago.) Those three churches have now on an average but little more than two hundred members each; and several others, which were gathered in the vicinity of them soon after, have become extinct. The General Association now embraces in its connection twelve district associations, one hundred and sixty churches, and of ministers, settled and unsettled candidates, and officers of college, &c. 150.

Since the number of ministers comes short of that of churches, and several of them are by reason of age or illness unable to do the work of a bishop or an evangelist, and several are engaged in other occupations, about thirty of the churches have neither pastor nor stated supply. One hundred and forty-five churches reported last August, upwards of eighteen thousand resident members. The fifteen other churches, with several formed since, and the additions this year, may swell the whole number to twenty thousand. In those churches, which have settled pastors the communicants have for ten years increased more rapidly than the population around them, and it is believed, that more have been added during the last eight months than for two preceding years.

God has greatly favored us with the tokens of his presence in reviving his work. More than thirty of the churches have experienced a refreshing from the Holy Spirit. In the commencement and progress of these revivals, most of the churches have sustained a series of religious meetings, conducted by the pastor, assisted by neighboring ministers. No other extraordinary means have been employed.

Most of our churches are still small. Not one in five has two hundred members. Only two or three have as many as four hundred. The churches, like those of Maine, are planted among a scattered population, of whom many are attached to other denominations.

Between us and others, who hold fast the essential truths of the gospel, there is great harmony of feeling and action.

Our Sabbath schools are generally increasing in numbers and efficiency. Nearly all the members of our churches make efforts to sustain these important institutions. With us, such schools are the nurseries of revivals, and all the friends of revivals are found in them.

The N. H. Missionary Society assists more than one-third of the Congregational and Presbyterian churches in sustaining the means of grace; notwithstanding the prevalence of pecuniary embarrassments, its income for the year ending in April last, was over \$5,800. Being now in its 37th year, it reckons many of those who surround the throne above, as the sons and daughters ransomed by its efforts.

Our Bible Society is doing a good work in raising means to send the word of God to all lands. It has poured into the treasury of the parent society more than thirty thousand dollars in about twenty years.

The cause of temperance is steadily advancing in our churches. Nearly all, of both pastors and members, have renounced the use of distilled spirit, and a great part from every thing which can intoxicate; not excepting tobacco.

Nearly every county has auxiliary societies to aid foreign missions, the distribution of tracts, educating young men for the ministry, and other similar works of benevolence.

Our college is highly prosperous. Though not favored with a revival, it reckons about half of the students hopefully pious, and some of them recent subjects of grace. The Theological Seminary at Gileston, though in its infancy, has one class of ten licensed to preach the gospel. The Teachers' Seminary at Plymouth promises much in raising the standard of common education, and our academies generally are contributing to accomplish the same object. The number of our young men preparing for the ministry is annually increasing.

The evils of slavery in relation to the oppressed, the permanence of our civil liberties, and the welfare of the church are exciting attention.

The churches and pastors have one Lord, one faith, one baptism, and are well agreed in regard to the means for the conversion of the world. Our anniversaries of the General Association, and of the several conferences, are seasons when we perceive how good and how pleasant it is for brethren to dwell together in unity. Some diversity of opinion exists in regard to the best means for putting an end to oppression, enlightening the ignorant, reclaiming the vicious, converting the impenitent, and giving efficiency and universal dominion to the church of Christ; but this diversity makes no division or strife among brethren.

With sentiments of congratulation, fellowship, and affection, we subscribe ourselves yours, in the bonds of the gospel,  
JACOB SCALES,  
DAVID PERRY,  
Delegates from New Hampshire.

VERMONT.

The Rev. Mr. Abbott stated substantially as follows:—

Dear Brethren,—The report which I bring from Vermont, and present to this body, is not, in many respects, so cheering to the hearts of the friends of Zion as could be desired; but still the Lord has not wholly passed us by. While I cannot report revivals so generally throughout the State as in former years, yet, in a number of towns, God has poured out his Spirit marvelously, and in others the Spirit has descended like the gentle dew.

There are in Vermont, of the Congregational denomination, 200 churches, divided into 13 different Associations. In 7 of these Associations revivals of religion have been experienced to a greater or less extent. During the last year there have been added to these churches, by letter and by profession, 1035. During the same time there have been removals by death, dismission, and excommunication, 903; leaving a net increase of 134. Present number, 23,481. The number of ministers employed in the State is 124; 84 of whom are settled pastors, and 40 stated supplies—leaving 74 churches destitute of the stated administration of the word of life; 52 aided by Missionary Society. There have been 17 ministers dismissed, 19 ordained, 2 have finished their labors on earth, and have gone to receive their reward in another world.

The charitable objects of the day have, notwithstanding the pressure of the times, received increased contributions. The exact amount I am not able to state.

The cause of Temperance, in consequence of the novelty of the thing being past, has not made that rapid progress the last year, as in former years; yet I feel confident to say, that the subject is taking stronger hold on the better part of community; and many begin to feel that it is time to legislate upon it, that this soul-destroying poison may no longer find a residence in Vermont.

The cause of Sabbath schools is as flourishing at present as at any former period, and in many respects more so. Not only the children of our churches, as formerly, are brought under the influence of Sabbath school instruction, but older people, even the grey-headed man and woman, are not ashamed to be seen spending their Sabbath intermissions in studying the word of life in the form of Bible classes.

Maternal associations are being formed in many of our towns, which promise much good, not only to mothers themselves, but especially to the rising generation.

Our Colleges, and Seminaries of learning, are in as prosperous a condition, and in many respects more so, as at any former time.

Middlebury College has about 150 students, 90 of whom are professors of religion. Prayer meetings are sustained with much interest, yet there has been no special revival of religion in the College. It has, within a few years, made considerable additions to its philosophical apparatus, library, and cabinet of minerals, especially the latter.

The University of Vermont may be said to be in a very prosperous condition. It has, within four or five years, more than doubled its number of students. It now has more than 100. Two permanent instructors have been added within this time, making the present number six.

It has a well-selected library of between 6000 and 7000 volumes. It has preaching every Sabbath in the College chapel, and there have been a few hopeful conversions, and a general sobriety appears to prevail in the College. The number of pious young men in this College is not so large as in many other of the New England Colleges.

The Corporation of the University formerly were appointed by the Legislature, but not so now—they fill their own vacancies.

Another fact in relation to the condition of Vermont, perhaps, ought to be noticed, and that is, the prevalence of error; and false religion, in Vermont, seems to be almost entirely centering into that self-pleasing doctrine taught by the father of lies, Universalism. In many places, most of those who are not called evangelical Christians, call themselves Universalists; and they are erecting their places of worship, and going so far as to establish Sabbath schools, where children may be taught, not the truth, as it is contained in the word of God, but the soul-killing doctrine, Universalism.

And now, dear brethren, in behalf of the churches which I have the honor to represent before this body, I most heartily ask your prayers for Vermont, that the mountain of the Lord's house may be established in the tops of the mountains, and exalted above the hills, and all the people flow into it, and be saved.

A BRAVE OLD OAK.—In a recent interview with Honorable John Q. Adams, he addressed his visitors in the following language: "I am a member, in full communion, of the Congregational church of Quincy. Henry Adams, my ancestor, emigrated from England in 1634, and was one of the founders of this church in 1639. His son Joseph, was long a member of the same church, and died in 1694, aged 82. His son John, my grandfather, was also a member and a deacon in this church, and died in 1760, aged 68 years. My father was long a member, and died as you will remember, in 1826, at the age of 91. On my father's death, I joined

the same church. I had not joined before, as I was most of the time absent from home; but God has long been my hope, and now, as I am about to die, I have a calm and cheerful hope, of joining my ancestors in a house not made with hands eternal in the heavens."—Quincy Patriot.

## VERMONT TELEGRAPH.

BRANDON, WEDNESDAY, JULY 25, 1838.

### ELI BALL'S LETTER.

My remarks on this production will be less systematic, and altogether abridged, on account of the thorough examination and exposition it has already received from my brother Walker.

To commence, then, without any formal introduction, permit me to collect two or three facts, that they may be contemplated standing together.

1. He [Eli Ball] informs us that he is a native of Vermont. 2. He now pretends to a thorough, personal knowledge of slavery. 3. It is the conviction of his head and the feeling of his heart, that the Baptists of the South, so far from being chargeable with sin for holding slaves, under present circumstances, merit our most cordial approbation!

It would seem to be sufficient to bring these three facts together, and exhibit them to be read and viewed in their proper connection. Do they not, on the face of them, furnish their own commentary? Are they not an "ANATHEMA MARANATHA," standing out in letters of fire on the forehead of that mother of abominations, American Slavery? A Vermonter! well acquainted with slavery!! and yet calling on Vermonters to approve professed Christians in its continuance!!!

If the Baptists of the South are to be commended for the support they are now giving to this nefarious system, what class of men, I ask, are not to be commended for doing this same thing which Baptists may and ought to do? Why may not Presbyterians, and Methodists, and Unitarians, and Universalists, and Infidels, do what Baptists may do? In the name of reason, what is obligatory on either of the other classes of men named, in relation to this matter, that is not obligatory on Baptists? Nothing—nothing. And he has nowhere told us that he views it otherwise.—We may justly suppose then, that he would require of Presbyterians at the North that they "cordially approve" their brethren of the South in the continuance of Slavery, "under the present circumstances"—and so of every other class. Why not?—The doctrine is,—the present generation of slaveholders are not responsible for the present existence of slavery.

If this doctrine be true, then the present generation of sinners are not responsible for the sins that are now committed in the world. The present generation of swearers are not responsible for the swearing that is now done—the present generation of drunkards are not responsible for present drunkenness—the present generation of whoremongers are not responsible for present lewdness—nor the present generation of kidnappers and pirates for present kidnapping and piracy! And so of every other class of sinners, and their sins, that pollute and desolate the earth, and destroy the bodies and souls of men. Why not? Why—perhaps Eli Ball will reply—slavery was, of old time, established by law, and has been entailed! By whose laws? By the laws of men, surely—for it will not be pretended, I suppose, that it was ordained of God, any more than any other monstrous wickedness.—Suppose then, that, in olden time, Great Britain had decreed that all the children born between Connecticut River and Lake Champlain, who should not at a given age arrive at the stature of 6 feet, should be sold into the neighboring States and Provinces, and the proceeds be appropriated to public improvements; and suppose the framers of our constitution to have allowed the atrocity to be entailed upon them,—and that being thus interwoven into the con-

stitution and inscribed on our statute books, it had been handed down to the present generation. Who that regards the revealed will of God, or claims to be rational, would pretend for a moment that the present generation of these man-trailers are not responsible for carrying on the present traffic, and for the present existence of the laws requiring it?

It avails nothing to say that Baptists, alone, cannot effect the work. Nobody has undertaken to place on them any more than their share of the responsibility. All that has been required of them, as Baptists is, that they should deal with Baptists, as such. But their responsibilities do not end here. They have other duties, growing out of other considerations, altogether paramount. They are human beings, and professed Christians, and, as such, they are accountable, in common with all the other human beings and professed Christians implicated, for the present existence of every unrighteous law which the whole as a body have the power to abrogate, and for every ungodly act resulting from those laws.

If the Baptists are allowed to stand up before God and say, Lord, the Baptists had not the power, alone, to abolish slavery,—therefore they claim to be exonerated from all blame for participating in its continuance,—and more than this, they think that "they merit thy most cordial approbation for doing so, under present circumstances,"—why may not Presbyterians, and Methodists, and every other class, stand up and make the same plea? A convenient way, truly, for the present generation of sinners to dispose of their own sinning!

True, say they, in addition to holding two millions and a half already in our clutches, we are kidnapping 200 or 300 new-born infants every day of the year—disfranchising them—reducing them to goods and chattels—withholding from them moral, mental, and religious illumination: but we do it according to the laws received from our fathers, [and sustained by ourselves,] and therefore, instead of our conduct being censurable, we merit Divine approbation!

Who, so weak or so wicked, that he is not at once out upon such audaciousness? And what else is here exhibited but Eli Ball's doctrine, in a stunted measure of its own true light?

In an elective government, like ours, where rests the law-making, law-abrogating, and law-reforming power. Where but in the people? Who then but the people, acting under any given laws—whether they made them themselves, or received them from their predecessors—are accountable for the present existence and the effects of those laws? What then can be more fallacious than for law-makers themselves, when they are faulted for their sins, to undertake to shield themselves by pleading that they sin according to law? Which of the nations that God has overthrown have not "framed" their "mischief by a law?" How much less then shall this nation escape under such a pretext, where there is so much more light and so much more power to reform the laws.

But I must pass to another point, lest I be tedious for length. Allow me now to remove one of the three facts before collected, and place another in its stead. This Vermonter, who knows so much about slavery, declares it to be his opinion that there is no more of cruelty exercised and endured in Virginia than in New-England!

Perhaps if he had defined, as to what he means by "cruelty," he would have been better understood. Or, if he were better acquainted with the nature and effects of the system of cruelty, concerning which he has undertaken to instruct us of the North, perhaps he would have been more guarded in the expression of his opinion. The probability is, that he has used the term, cruelty, in a very limited sense, and that he has altogether overlooked the cruelty of

American slavery. If by the cruelty of slavery he means the punishments—so called—that are inflicted with whips, and chains, and other instruments of torture—and in addition to these the deprivations of food, and clothing, and shelter;—if these are what he views to be the principal cruelties of slavery, he has got to learn the A B C of that system of abominations respecting which he has thought himself to be so wise and us so ignorant. Has he ever contemplated the first law of slavery, which reduces man to property—which converts God's image into chattels—which seizes on intellectual beings, made "a little lower than the angels," "and crowned" by their Creator "with glory and honor," and thrusts them down and herds them among four-footed beasts, and tramples them into the dust among creeping things—which removes the landmarks that God has set up between a man and his neighbor to restrain violence and lust—which blots out and annihilates the laws written by the finger of Jehovah for our government as moral and social beings—which benights millions of immortal souls, and hides from them the "Lamp of Life," given by God for the illumination of their path to eternity?

If he has not contemplated the matter in this light, let him be more modest in his pretensions to knowledge of the subject, until he has at least studied first principles. On the contrary, if he has taken this view of it, he will excuse me for not stopping here to repel his calumnious charge against New-England,—for the world knows it is utterly destitute of truth, and therefore it has no need of a labored refutation.

The whipping, and the chaining, and the nakedness, and the starvation, are less than the least drop of the bucket, or the smallest dust of the balance, in point of cruelty, compared with the barbarous outrage, the overwhelming violence with which the first law of slavery comes down upon its devoted victims: they are but scattering drops from the emptiest scud that flits along the sky, falling upon the soil already washed to sterility by an overflowing flood—the gentlest zephyr hovering over ruins prostrated and scattered by the sweeping hurricane.

Again: This native of Vermont says: "I can see no more blame in your brethren in the South, having slaves, than I can in many of your brethren in New-England, possessing the lands which the first settlers took from the Indians which they inhumanly murdered." Here is a sentiment kindred to the former—perhaps I may say lying under and sustaining the former. The reason is now rather obvious, why he does not better apprehend in what the real cruelty of slavery consists: he does not apprehend the difference between holding man as property, and holding inanimate matter as property. The advertisements in the papers from the South, which exhibit for sale, at one view, human chattels, horses, cattle and lumber, are a sufficiently sickening spectacle: but for a professed minister of the Gospel, and a native of a free State, to avow it as his sentiment that one human being has the same right to hold as property another human being—that one member of the Christian Church has the same right to hold and treat as property another member of the same church, one of God's children for whom Christ died—which another has to hold lands,—this, to me, is most astonishing and unaccountable. It is more than I can away with. He speaks of it with the coolness and seeming indifference with which he would discuss any ordinary topic.

Again: In his introduction, he proposes "to lay before [the Baptists of Vermont] a brief view of the relation which [their] brethren in [the South] sustain to domestic slavery." Now the relation which the professed

Christians of the South sustain to slavery is an important part of the subject; and I must take the liberty to advise Eli Ball, [however gratuitous and immodest he may consider the work of giving such advice to be,] to study and re-examine this point thoroughly, before he presumes longer to act the teacher on it. "For when ye ought to be a teacher, ye have need that one teach you which be the first principles" of the subject on which you undertake to teach.

What are the relations which slaveholders sustain to slavery? I answer, they are the same relations which warriors sustain to war—which the users of strong drink sustain to strong drinking—which whoremongers sustain to whoredom—which thieves sustain to theft—which robbers sustain to robbery—which pirates sustain to piracy—in a word, which sinners sustain to sin.

An attempt is made to justify christian (!) slaveholders in continuing to be slaveholders, on the ground that they are christians (!) and especially as some of these have christian slaves. The very reason advanced here to justify their continuance of the relation, is the very strongest that could be advanced condemning it. Who but christians ought to be the first to set an example of self-denial and self-separation from a system of sin. What is the reasoning in regard to the use of strong drink? Is it not that the example of the professed christian who uses these drinks, is the most pernicious—the most disastrous to the cause of temperance? Do we not, and with the greatest propriety, call on professed christians to be the first, the most decided, and the most active, in washing their own hands from this iniquity, and in redeeming others from its thralldom? By a parity of reasoning we appeal to slaveholders.

Much stress is placed on the piety of professedly christian slaveholders. Just as though a man's apparent piety could sanctify his daily participation in robbery, and extortion, and soul murder! Let him first be honest—and then his piety shall be duly appreciated. "Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbors service without wages, and giveth him not for his work." Say and think what you will of the piety of the slaveholder, he is a despoiler of God's image—a destroyer of souls—a tyrant on earth—and a rebel against Heaven.

I cannot consent to leave the subject, without, for a moment, calling the attention of Colonizationists to a single fact stated by Eli Ball. He inadvertently testifies, in regard to the free people of color in Virginia, that "very few of [them] are willing to go to Africa." Let this be borne in mind by those who revile Abolitionists for stating the same fact.

I now leave the subject for this time,—hoping that the Editor of the Religious Herald will have the fairness and the magnanimity to present both sides of the subject to his readers. If the truth has been spoken, with the blessing of the Great Head of the church it will do good:—if untrue, let it be exposed. I have much more to say, but will first wait and hear the other side.

DEATHS FROM DRINKING COLD WATER.—Every warm season there are more or less deaths said to be occasioned by drinking cold water. But, as I have said on some former occasion, whoever will take the trouble to examine, will find the latest cause to be farther back than in the drinking of the water. I have never yet been able to learn of a single case where those who use no other drink but water, have been killed by drinking it. The following article from the New York Journal of Commerce, contains some valuable suggestions on this subject.

MESSRS. EDITORS.—I have observed within a few days past, a number of deaths have been reported from "drinking cold water," accompanied in some of the papers by earnest cautions against drinking cold water when heated, as though this alone were the cause of death. These reports and cautions, there is reason to fear have had a tendency to influence many